The Inquirer

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THE NEW TYRANNY

MR. MIKOYAN is home, and the Press, probably of most countries, has been studying what he had to say. Nothing very much, except, perhaps, that the cold war, here and there, may be touched up to look a little other than it is.

What the Press of the world, probably, has not been studying is the extraordinary tyranny, internationally pervasive, and far outside the bounds of Communism, although including that, that the recent visitor to the U.S.A. represents. A few hundred men at the most, throughout the civilized world, control the destinies of mankind. And few people are aware of it. In every developed modern state, democratic or otherwise, great resources of manpower, materials and brains, are put aside for the purposes of what is called defence. And those who control and direct these resources, thus influencing profoundly the future of mankind, need give no account of themselves to anyone.

In theory, and vaguely in practice, the political leaders are supposed to know what is taking place. But everyone knows this is impracticable. What can the Prime Minister in this country know in detail of new scientific weapons, new research, new deployment of material resources for ballistic warfare?

The Hidden Forces

Every year these hidden forces in the great powers, controlled by comparatively unknown men, are altering the balance between nations. There is not merely a cold war taking place, there is a secret hot war, out of sight. There is a ceaseless deployment of armed forces ready to strike at a moment's notice. It is generally known that strategy is based upon the moment's strike. Mr. Mikoyan has returned from the U.S.A., but it is improbable that, between the ill-defined boundaries of his country and the U.S.A., and the strange boundaries between this country and the U.S.S.R., the fantastic watch and ward that is known to be on him been lifted for a moment.

Interlocked within this strange tyranny of the few is the system of the "intelligence services". Every great country hands over without question huge sums of money to unknown men to find out the secrets of other great countries. This is not regarded as odd or as an unfriendly act. It is assumed by the hidden few that it is just as right for America and Britain to have their own spy services to find out what Russia is doing, as it is that Russia should possess its own. The existence of an "intelligence service" in this odd world is regarded just as right and proper as membership of the United Nations. It is international routine.

The New Slavery

The major populations of the world are slaves to a general system of "defence", and, consequently, to an unknown future, that none of them desire. A new form of slavery has been created, none the less crushing because it is not recognized for what it is. And, unlike the many forms of slavery in the past, no one is in open or organized revolt against it. The pacifist revolt is a personal one, mainly one of despair, for no one can see coming out of it any organized action that can possibly influence what exists.

The spiritual by-products of this general state of affairs are fairly stark. Everyone is asked to be thrilled by the effort to reach the moon. Apparently there is a competition taking place between the U.S.S.R. and the U.S.A. for this purpose. Characteristically enough, within the general situation nothing is known exactly of what is taking place in this country. In any case, the emphasis must be on the spiritual wonder of the effort. But the great probing question as to what men are going to do when they reach the moon is never asked. Is there, for instance, going to be a joint human settlement representing the human race, or is there going to be, say, separate settlements for whatever nationalities reach there, and is space warfare going to be continued from there?

An Analogy

There is a not far-fetched analogy to what is possible. Men are now living permanently in the polar regions where men have never penetrated before. Nothing of any importance can be done there at the moment save scientific study, and, once more, deployment for defence. And the polar regions are more or less parcelled out. Not very amicably. The great nations are claiming this and that as their own, and planting on the frozen regions the same divisions that exist where all the men come from.

Having reached the polar regions men have not even begun to solve the human problem, as distinct from the scientific, how to live there.

If history can be understood as a constant acquiring of liberty for the spirit of man, then one of the greatest phases of history may be here. And it may not be imag-

nized. The real issues between slavery and liberty may not be recognized.

How do you do, Mr. Mikoyan! Come again. Come to Britain. As a representative of all the chains that enslave the human race how marvellous you are! But believe me, there are a few of the slaves who are asking. Who is Mr. Mikoyan?

There are a few people who are asking why, after all, should the human race hand itself over to the hundred or so persons who devise for it the future. It need not be. May you soon be forgotten, in all charity, as your predecessors have been forgotten.

THE EXISTENTIALISTS—ANOTHER NOTE

By T. M. Wardle

IT would be unfortunate if the impression were given by Mr. F. O. Holmes's recent article that existentialism was confined to the French atheists Sartre and Camus. Modern existentialism goes back to Soren Kierkegaard, who was a Christian of intense conviction. In the same century as Sartre there have been Berdyaev, Buber, Jaspers, Maritain, Marcel, Bultmann, and Tillich, all existentialist philosophers or theologians, and all theists. It is quite wrong to identify existentialism with a doctrine of meaninglessness as all these latter figures would testify.

What is, of course, common to, say, Sartre and Tillich is a radical realism which insists on taking one out to the frontiers of human experience; both men have suffered much, but their suffering has been representative of the suffering of Europe and the world in our period. Yet they have had the courage to stick to what was real to them (the "courage to be", as Tillich puts it) even if it took them into despair. Like Jeremiah, they discovered that suffering has a meaning beyond itself, it is not of any time, but points to all time. What Tillich has realized in the twentieth century is what is realizable in any century; at the edges of the world, in what he calls the "boundary situation of man", we confront an experience which is as profound as we may know. We are threatened by meaninglessness.

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That Sartre knew this experience is undoubted. He was unable to account for it, but he did not capitulate to it. Instead he tried to build a philosophy out of nothing in defence against it—"existentialism, in our sense of the word, is a doctrine that does render human life possible. . . ." For Tillich, this is just another example of the stratagems employed by men to escape this moment of ultimate seriousness; he will have none of it—

"The seriousness of the human situation can, to be sure, be covered over or weakened by our relying upon truth that we have already achieved or upon demands already fulfilled, thus evading the unconditional threat. This is a possibility that is always present; in one way or another all of us try to make this escape. Absolute seriousness can be attributed only to the man who scorns this possibility of escape, who views his whole existence from the point of view of the border situation, and who knows, therefore, that his existence can at no time and in no way be made secure, neither through his submerging himself in the vital life process, through intellectual or spiritual activity, through sacraments, through mysticism and asceticism, through right belief or strenuous piety, nor through anything that belongs to the mundane substance of religion. . . . The profoundest aspect of justification, in our situation and for the man of today, is that we can discern God at the very moment when all known assertions about 'God' have lost their power."

It is, of course, inevitable that sooner or later Unitarians will have to come to grips with the existentialist trend in theology. Orthodox thinkers have already done so. Yet we shall understand little and communicate less if we adopt Mr. Holmes's advice to conclude the search before we enter upon it. "I would even suggest", he says, "that we have to go so far as to say to ourselves, 'Yes, the meaning must be there'. Then we have to have the courage to look for it perseveringly".

This is putting the cart before the horse with a vengeance. No doubt the intention is charitable; we are to be spared the anxiety of spiritual travail, but does it lead to faith? If so, we might well cut out the major portion of our Scriptures, from Job to Jesus. We *may* be left with James.

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On close examination, does it not appear that the great shortcoming of Christianity in the "liberal" period has been to eradicate from religious experience everything which savours of the tragic and the fearful? Its central doctrine might have been termed: "Justification without tears". As long as we kept cheerful and on our intellectual toes, everything would be all right. Notions of guilt and anxiety and insecurity were out; sentimentality and complacency were in.

Even a short experience of pastoral work among Unitarians reveals how inadequate was a theology of this character to speak to the condition of men and women as it really is. Guilt and anxiety and tragedy *are* features of human existence and all the idealist philosophy in the world will not make them less so. Existentialism began its modern phase with the controversy between Hegel and Kierkegaard. Hegel had all the answers, his system was so comprehensive that the least little bit of doubt could not creep in. The only trouble was that it did not correspond to what people felt and how they were. Hegel was a bourgeois of the bourgeois, he gave the new class in Europe the religion that best suited their economic ambitions and their huge satisfaction with themselves. Kierkegaard, grubbing around in the less salubrious quarters of Copenhagen, didn't see it that way. Come to that, neither did many a thousand of the work-dazed proletarians of Europe.

The bourgeois era is now over, but Hegel lingers on; especially does he linger on through those who out-idealized him. Liberal theologians grasped at him as the answer to the problem of theological insecurity created by the collapse of orthodox Christian certainties. Now even the Hegelian certainties are in ruins, and Unitarians, amongst others, live among the wreckage.

The existentialist theologians do not start with certainties, they start with the wreckage. They get down into life. They find it precarious, limited, and in many respects irrational. Conflict and anxiety and insufficiency characterize it; but they do not destroy it. In the moment of realization of its superficial futility and imperfection comes the encounter. At the limit of everything, one is up against God. Then it is that man can say: "Thy will, not mine, be done".

To determine how a theology is to be worked out from this point and the Church renewed is the task to which the existentialist thinkers have addressed themselves.

A FAMILY HOLIDAY CONFERENCE

A brochure has been sent to all Unitarian congregations giving the details of a family holiday conference which is to be held at Great Hucklow in August this year. (Note also the details in the advertisement on the back page of this issue.) It is to be something new in conferences. Families are invited, and while father and mother are in conference, children will be looked after, if they want to be, by people appointed for the job.

Morning and evening will be spent in conference—lecture, talk and discussion. Afternoons will be spent on excursions in the district.

The attractively-produced brochure gives all the details, and can be found at your church. This new venture has the support of the General Assembly, and representatives of the Women's League, the Northern Sunday School Federation, and the Unitarian Young People's League are on the organizing committee.

The date of the Holiday Conference is August 1-8, and early application is advised.

A LAYMAN'S NOTES

By A Lay Contributor

WHAT qualities would you expect a good social worker to possess? One answer was given recently (I am told) in a lecture to the Netherlands Association of Social Workers, and here it is:

"She must be wise as an owl,
faithful as a dog,
gentle as a lamb,
patient as puss,
strong as a horse,
resigned as an ass,
tenacious as a bulldog,
brave as a lion,
industrious as a bee,
"She must have the adaptability of a chameleon and the endurance of a camel."

Quite a tall order; though the ministers who read this will probably comment that the list resembles the *minimum* equipment of qualities that their congregations expect them to display twenty-four hours a day for seven days a week.

Now if you had to single out *one* quality above all others that a good social worker should have in abundance, what would be your choice? For myself, I think I should specify one which does not appear in the list above:

"She must be able to *listen*."

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In some fortunate people the capacity to listen seems to be present from birth; but luckily it can also be cultivated. One group of social workers who are raising the cultivation of it to a fine art these days are the voluntary "counsellors", selected and trained by the National Marriage Guidance Council, who are working with local Marriage Guidance Councils up and down the country.

I have been reminded of their existence by reading *A Modern Approach to Marriage Counselling*, by W. L. Herbert and F. V. Jarvis (published this month by Methuen, 10s. 6d.). The authors are both Probation Officers of senior rank with a long experience in this work, and the book is written in a readable and simple style. Deceptively simple, in fact. I opened the book expecting it to be full of shrewd and subtle flashes of diagnosis which the writers had made in bafflingly complex cases, followed by equally shrewd and subtle shafts of advice for the budding counsellor to bring out, with a flourish, at a decisive stage in the first interview. "Yes, yes", he would be able to say, "I see exactly what's gone wrong. Now if I were you . . ."

But no. Advice, say the authors, is the last thing that is wanted. A person in matrimonial difficulty is unlikely to gain any relief from being told that "society disagrees with what he is doing", nor from any exhortation to "pull himself together". "This means", they say, "that the counsellor takes the client as he is, and not as the counsellor might like him to be. In marriage counselling, one is trying to understand feelings and motives, not sitting in judgement on the behaviour of others". Marriage counselling is simply "a means by which people can be helped to see themselves and their marriages with greater insight—a means by which they may be assisted towards a resolution of their own problems".

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This "non-directive" counselling, as it is called, is a comparatively new development. I do not think it would have been welcomed by Charles Darwin's father, who was a strong-willed family doctor in Shrewsbury. "When gentlemen complained to him about their wives", Darwin tells us in his Autobiography, "and the quarrel seemed serious, my Father advised them to act in the following manner; and his advice always succeeded if the gentleman followed it to the letter, which was not always the case. The husband was to say to the wife that he was very sorry that they could not live happily together—that he felt sure that she would be happier if separated from him—that he did not blame her in the least (this was the point on which the man oftenest failed)—that he would not blame her to any of her relations or friends, and lastly that he would settle on her as large a provision as he could afford. She was then asked to deliberate on this proposal. As no fault had been found, her temper was unruffled, and she soon felt what an awkward position she would be in, with no accusation to rebut, and with her husband and not herself proposing a separation".

Invariably, says Darwin, the lady begged her husband not to think of separation, "and usually behaved much better ever afterwards". We have progressed a little since those days; Dr. Darwin's advice sounds now like a good Lifemanship ploy, but not much more than that. (One wonders what he advised if a wife was bold enough to "complain to him" about her husband.)

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There are some advantages in being "first generation" Unitarians, as my wife and I are; but sometimes it can be a drawback. "Hereditary" Unitarians grow up with an innate familiarity with the names of the historic families of the movement. We newcomers have to acquire this knowledge gradually, but we do our best not to look too ignorant when a new, but obviously important, family name is mentioned in our presence for the first time; and we file the new surname away in the back of our minds with the Taylers and the Rathbones, the Martineaus and the Beards.

At a church function the other week, I observed my wife in animated conversation with a stranger; she was keeping her end up, but she seemed to have something on her mind. A little later she appeared at my side and said, *sotto voce*, "That was an interesting man: a visitor from Middletown Chapel. He told me his wife was a Bahai. *Should we know them?*"

Views, News and Notes

By A. B. Downing

ONE of my friendly correspondents is Trevor Watkins, of our Newington Green Church. He never seems to miss anything in the Press of direct or indirect interest to Unitarians. Through him I can give the following brief report. Professor Stratton, that eminent astro-physicist, who is chairman of our Cambridge Church, has had a letter in *The New Scientist* on the topical subject of lunar craters. Of indirect interest to us is the fact that Mr. John Martineau, of Whitbread's Brewery, a descendant of James Martineau, was a member of the commission which recently issued its report on boys' clubs. The recent reference in *Cross-bow*, the organ sponsored by the Bow group of Conservatives, to the need for "a measure of Tory paternalism [to] leaven the Puritan doctrine of self-reliance", and to the growing materialism of the times, led the London editor of the *Manchester Guardian* recently to wish for the reappearance of liberal nonconformity in contemporary dress. Does that mean Unitarianism? It certainly ought to, if the Unitarian originators of the *Manchester Guardian* are anything to go by. The Rev. J. Keir Murren has had a further letter in the *Guardian* on the subject of special youth courts at which the chance of a totally new start could be given at, say, the age of 21. Mr. Watkins and I are open to correction, but we find no reference to any Unitarians as being delegates to the International Conference on Nuclear Disarmament in London. It was interesting to see how many of the British contingent were Quakers, but not a single Unitarian name was to be recognized. Unitarians seem to be losing their old fervour for "unpopular" (?) causes. *The New Scientist* has had at least one overt reference to Unitarianism recently in a published exchange I had with that noted Methodist mathematician, Professor C. A. Coulson, F.R.S. A further reference to a distinguished Unitarian minister (not, of course, mentioned as such, as the context did not require it) was given in a con-

tribution about Richard Price, D.D., F.R.S. (1723-91), and his pioneer work on life-insurance tables for actuarial purposes.

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Mr. Watkins reminds me that the recently held Burns bicentenary celebrations ought to recall to us the fact that Dr. James Currie, Burns's first biographer, was a Unitarian. He organized a subscription and edited the memorial edition of his works, which provided for the immediate wants of Burns's family at his death. Currie was a great friend of William Roscoe, of Liverpool, and of Dr. Wm. Shepheard, minister of our Gateacre Chapel. Mr. Watkins tells me that his portrait is reproduced in the recent history of Liverpool by George Chandler; in the chapter on "The Poor and Underprivileged", Dr. Currie's condemnation of housing conditions at the beginning of the nineteenth century is noted, along with the work of the Rev. John Johns, founder of Mill Street Mission and William Rathbone.

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Apropos William Rathbone, the Rev. Albert Smith tells me that the *Nursing Times* recently had a reference to him as the founder of the district nursing service, whose centenary will be celebrated this year. Rathbone (1819-1902) was the first of his famous family to break with the Quaker tradition and become a Unitarian, under the influence of the Rev. J. Hamilton Thom. In 1859, the fatal illness of his first wife made him turn his attention to the value of sick-nursing. At his own expense, he engaged a trained nurse to care for the sick poor in certain parts of Liverpool. This act led to the establishment of district nursing as we now know it. Once again a Unitarian is connected with something we now take for granted.

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I have news, too, about the Rev. Reginald W. Sorensen, M.P., our minister at Walthamstow. He has been elected chairman of the Executive Committee of the World Congress of Faiths. He follows the Baroness Ravensdale, who becomes President following the retirement of Viscount Samuel. The latest development in the work of this inter-faith movement is the establishment of a branch in Japan.

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The Canadian scientist, Dr. John Galt, who is a Unitarian, has now been recalled home from Jodrell Bank to work on a smaller Canadian version of the famous radio telescope. I am delighted to learn that another Unitarian, Mr. Thomas Holmshaw, has been actively associated with Jodrell Bank. As Chief Structural Engineer of Messrs. Husband & Co., he designed this world-famous instrument, and was Chief Engineer for its erection—a task which brought him some well-earned public praise. His father, 88-year-old Thomas Holmshaw, sen., is a well-known member of Unity Church, Sheffield. Mr. Holmshaw, jun., has also designed a radio telescope for the United States. Incidentally, his uncle also was a Unitarian: the Rev. William Holmshaw, who held ministries in Belfast, Forest Gate (London), Blackley, and Ilminster.

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Do please let me know of more newsworthy Unitarians. These are far more valuable and, I am sure, exciting to us than references in the *Sunday Express* to famous people who might have been Unitarians once, but who have since, it seems (no doubt for one reason or another) dropped away from us. I hesitate to say whether they have bowed the knee to the Establishment, for religious people must worship somewhere, even if there is no Unitarian church in the immediate neighbourhood.

If Every Unitarian—

From a minister not a Unitarian: "*The Inquirer* makes splendid reading. I look forward to it every week".

FORWARD TOGETHER

THE FLAGS OF DAWN

(Contributed)

AT Essex Hall, the Secretary of the Publicity Department, assisted by the Secretary of the Central Postal Mission, is coping with an average of fifty inquiries a week. In the experience of Essex Hall, this is unparalleled interest in Unitarianism in recent years. As many of these letters call for individual attention and "follow-up" correspondence, this young department is already having a busy life. Many recent letters have come as the result of a feature-page article which appeared in the *Sunday Express*. During the Lenten period, it is proposed to advertise lunch-time services in the new Martineau Hall. The general title of the series will be "Who Are These Unitarians?" The services will commence at 1.15 p.m., and it is hoped that they may win the attendance of many people who work in the newspaper and other offices in the area.

Meantime, as a result of this increased interest some congregations are welcoming visitors to their worship on Sundays. It is important to stress one or two points in this connection: The newcomer is much more likely to become a regular worshipper if he finds the service attended by a reasonable congregation, and that the premises have an appearance that suggests a concern for dignity, tidiness, and beauty. The taking of trouble to be faithful in attendance at worship takes on a new and vital importance. Warm and welcoming congregations are made up of individual people, each one of whom has made some sacrifice in order to be present. In "Forward Together", the manual of the Publicity Department, there are some useful reminders: a warning about last-minute preparations and fussiness before worship begins; a suggestion that notice boards be attractive and posters up to date. A look once more at that useful little booklet may suggest to you some action which might be taken at your church.

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When the Unitarian Publicity Department receives an inquiry from someone living in the vicinity of a Unitarian congregation, he is given a letter or form of introduction. When such a form is presented by a visitor, the Department (which in this kind of work has called itself "Unitarian Information") would be glad if it could be returned by post to Essex Hall. In this way it will be possible to keep a check on the Department's day-to-day work of providing information about our movement. There is also a need for caution. It is possible that these introductions might be used for purposes of false pretences. It should, therefore, be the rule that, whilst visitors should be helped in every way to get to know our movement, the particular church and its congregation, any monetary request, however cleverly put, should be gently turned aside.

Inquirers who live at a distance from any Unitarian congregation are normally referred to the National Unitarian Fellowship, the location of their address having been found on a map. In this way it is hoped that when it is observed that a number of bona-fide supporters live near to one another, steps may be taken to form a local house group. The special terms to be used in this kind of work have still to be invented.

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This kind of gathering process is not without precedent. At Reading, for instance, as a result of local press advertising by the London and District Provincial Assembly, a group of interested people were gathered into an already existing church building. Now after, it is true, much anxious care and faithfulness, they are holding two Sunday services a

month. The Unitarian Fellowship at Welwyn Garden City, though it had a somewhat different story, may be quoted as another example. There, a very small number of Unitarian stalwarts who had settled in the district found themselves too far from a Unitarian church and, encouraged by the L.D.P.A., collected addresses of local liberal religious persons and gathered them into a Girl Guides' hut, to meet for worship once a month. These two examples should teach us the importance of district associations and district ministers in this field. With Welwyn and Reading before us, we ask: Is a church building really necessary? Surely it is the people who matter. Is it possible to wean our minds from the idea that a special building is needed for worship? Do we really think that the deepest devotion is found in crowded churches, or do we think that the small number, say ten, in a smaller room, say someone's parlour, is probably more worshipful?

These are questions which experience may answer. The Department has very little experience, and would welcome every kind of help. We want to know what congregations are planning to do, and what the Districts have in mind. We would like to profit by the experience of those who have tried and tested any elements of the projects before us. Above all, we want to know the ways in which we can be of help to any who are thinking of taking action to achieve our target: 30,000 Unitarians by 1962.

"A TREASURE, A TASK, AND A FAITH . . ."

(The chapel of Liverpool's Domestic Mission in Mill Street was destroyed by fire during an air-raid in 1941. A service of rededication was held in the restored building on Saturday, January 17, 1959.)

LIVERPOOL'S Mill Street Mission has served the city's South End for more than 120 years. In years of depression and unemployment, its workers have striven tirelessly to bring light into the darkness of Merseyside's dockland; and the gradual improvement in the material conditions of the area has only inspired the Mission to greater efforts. Then in 1941 the chapel was destroyed in an air-raid, and the work of the Domestic Mission almost came to a stop.

But now, eighteen years later, a service of rededication has been held in the rebuilt chapel. A congregation of 250 heard the first words spoken by a former minister of the sister mission in Hamilton Road, the Rev. C. A. Piper, for the first hymn, they sang words written by the Rev. John Johns, the first of the long line of Mill Street Ministers; and the address was given by the Rev. Kenneth Twinn, a pre-war assistant minister of the Mission.

The service directed its light to the future, by taking into focus reflections from the past. Squalor, hunger, ill health, and misery: these were the lot of the people in this district in the past. But all that has gone: slum-dwellings disappear, and spacious new flats arise. Typhoid and cholera no longer plague the lives of the people; instead an ambitious new health centre is detailed for erection opposite the Mission. But these changes do not lessen the responsibility of the church to the people—on the contrary, it is the duty of the church to adapt itself to the new needs of the community. The City Architect and the Chief Constable, as honoured visitors, represented those authorities in society with whom liberal religion must co-operate if it is to succeed in its aim of building the "church of the living God".

The minister, the Rev. Keir Murren, preaching to a congregation of ninety on the Sunday evening, spoke of his renewed faith in the importance of the Mission's work. It represented for him, the key to the heart of the Christian Gospel: faith was to be found, not in worship alone, but in action and love. In the past, said the minister, the Domestic Mission had learnt much from other churches; but now it stood as an example to the whole movement: an example of liberal religion put into practice. The task it faced was big enough to inspire real human effort: its aim was to see the image of God in every man. There, surely, was a treasure, a task, and a faith to inspire the most dispirited of all workers; and for it, we must be profoundly thankful.

The service of rededication marks the beginning of a new life for the Mission—a life which will bring it into close contact with some of the most intriguing social problems of today. And as the minister bowed his head in silent prayer, our thoughts went with him into the future, and we remembered the words of the Rev. Kenneth Twinn: "Above all else, it is the minister's faith which inspires and unifies the work of the Mission". May that faith deepen, and so guide the workers of the Mission in their great task. M.D.

IN THE ARMY

By Peter Hewis

(Mr. Hewis is twenty years of age and comes from the Harwich congregation. He was introduced to Unitarianism by the minister, Miss Hazlehurst. In an interview he said that although he found the youth gatherings after service exciting, he found the services more exciting. For this he seemed very grateful, and very surprised that it should be so.)

IT was with somewhat mixed feelings that a young Unitarian approached the Bandroom of the Second Battalion Parachute Regiment on the first day of his service in the army. What was in store for him? Not only as a musician or a soldier but as a Unitarian?

Well, the young Unitarian, who was myself, had no shock when, after being asked his faith, he was nearly classed as "O.D."! Being stubborn, I insisted on my faith being written in full. This was much to the army's regret as the clerk ruined three pay books before he could even spell it correctly!

In a way my faith seems to others to be a handicap to me. Why? Because in the army one is not expected to think for oneself, but to accept orders blindly and without question. Not only that but anyone with one stripe or more is considered to be superior.

However, being in the band makes a difference as we are all musicians and therefore more interested in music than in anything else.

When I joined my unit, my minister advised me to get in touch with our chaplain as soon as possible. Shortly after I arrived, the whole Battalion moved to Cyprus. As we had no United Board Chaplain in our barracks, I did the natural thing and went to see the nearest one. He was in the next barracks, only a hundred yards away.

The following day I appeared on "Orders". When I was confronted by the Officer Commanding, he asked me why I had seen a Chaplain who was not from our Battalion. After I explained, the officer told me that he didn't mind anyone seeing a Chaplain, so long as that Chaplain was a paratrooper. That little tale gives one an idea of some of the stupid things that happen.

Fortunately, most officers, and indeed N.C.O.s, are quite tolerant to churchgoers.

One would not expect servicemen to discuss religion but we do have quite a few discussions. Most of the band try to run Unitarianism down, mainly because it is something new to them and for their own part they usually belong to a faith which they know little about anyway.

The people who support me, however, are usually the one or two atheists and agnostics we have in the band. In fact, the greatest tribute paid to our faith was made by an atheist who said, "Yours is the first faith I have heard of that doesn't run all the others down. What is more, it is the first one to make religion actually appear both simple and sensible to me". From this, one might think the atheists and agnostics are the most tolerant. I believe they are, at least in our band. There must be a moral there somewhere!

On the whole, it is rather hard for a Unitarian in the army. However, because of the way in which our faith has helped me in the short time I have been in the army, I feel like standing on top of the barracks and shouting for everyone . . . I AM A UNITARIAN!

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Unitarians and Christmas

SIR,—John Rowland rides over me like a steam-roller. He has apparently missed the point in my letter of July 10th. It was neither a denial nor an acceptance of the miraculous in the Christmas story.

It was really a reminder that what we proudly claim as a unique feature of Unitarianism, our liberalism, is only liberal if it is liberal in interpreting the beliefs of our orthodox neighbours.

For instance, John Rowland says the orthodox place "extreme emphasis in the literal belief, in the word-for-word truth of the mythical birth stories of the gospels". That is not a cardinal sin. Indeed, from the standpoint of the Unitarian, it is not even very important. Certainly it is not important enough to stimulate us to gird on our armour and challenge everything we cannot accept, on the assumption that *our* conscience is the only dividing line between truth and heresy. Even the orthodox may have been blessed (or cursed) with a conscience!

There is nothing outrageously impossible in the birth of a babe in a stable, nor of men being guided by a star, as mariners and explorers have been from time immemorial.

Let us, therefore, not be too dogmatic in the seclusion of our scientific castle; and where we do doubt, can we do so without telling the other fellow it is only "a pretty little story"?

There are many religious problems which do not respond to a plain "yes" or "no", and one is neither "betraying the whole history of dissent" nor doing violence to nonconformity in pleading that as we uproot old oaks, which have provided comfort and shelter for countless millions, we might try to replace them by young plants which, in their season, will influence the moral standards of coming generations, as some of the old oaks have done. We should be particularly cautious where the roots of the old oaks are sound, and where a little pruning is all that is necessary. A case in point is the Christmas story, which, even stripped of some of its tinsel, still represents the advent of the supreme figure in all history.

I do not accept the view that even against "a material universe, infinitely extended in space and time, the birth of Jesus as a historical event is insignificant". On the contrary, I believe the influence of that birth has been immeasurable.

Whatever is good, whatever is just, whatever is of good report, stems from that birth. In a world still overridden with suspicion, greed, intolerance, and selfishness, the one challenge still comes from Bethlehem, and if the Kingdom of God is to come, it will come (as Mr. Short rightly said) through "the figure of the Son of Man", born on Christmas day.

So let us celebrate Christmas, for unto us a Son is born.—Yours,

Hemsocks, Sussex. *Ernest Green.*

Publicity

SIR,—If Ben Downing is correct in his report that "a very busy minister in London" is "expected to answer dozens of postal inquiries each week about Unitarianism", our most pressing need is not more publicity but more imagination. There are surely other busy ministers who would share some of this happy burden if asked to do so. It might even be a good idea to vary the address in the advertising to assist this process and also to give some indication of our geographical "spread". As we are not one church but many scattered churches, our hope lies not in one full-time public relations officer, but in a multitude of competent part-time public relations workers, both ministerial and lay.—Yours,

Edinburgh. *Bruce Findlow.*

The Free Catholic Movement

SIR,—Your extract from the admirable article by Bruce Findlow in *Transactions* ends, like the article itself, with a paragraph which provokes the obvious question, "So what?" What sequel or consequence? And the answer may be summed up thus: A wedge of disruptive division driven into perhaps the strongest Free Christian congregation in our body, true until then to its century-old traditions, diminished from strength to weakness when it quarrelled with all the rest and refused to be included in the General Assembly in 1928, thenceforth becoming a denomination of its own, consisting of one minister and one congregation; its noble building blitzed early in the war, but devoid of sufficient congregation to consider claiming War Damage restoration; voluntarily declaring itself extinct in 1950, and its surviving trustees selling the building and site to the Birmingham Corporation for £15,000.

Mr. Findlow is perfectly justified in treating the subject of the movement dispassionately and academically in the pages of our Historical Society's journal; but on the practical side it is the record of a determined endeavour to compel, against all reason, a fantastic and impracticable dream to come true.—Yours,

Essex Hall, London. *Mortimer Rowe.*

"The Modern Meditation Movement"

SIR,—Meditation is the pre-eminent spiritual exercise, by it states of consciousness are changed and degrees of illumination attained, therefore it is good to see someone bring up the subject in your paper. I regret that in my experience and opinion the article is not very helpful to the person who may have little or no knowledge of this science. The title is wrong, for the type of meditation described is not the modern meditation, but is a form of meditation which has been practised in the Orient for thousands of years. Modern meditations in the Occident are not of this type.

Miss Byles states that at the Mandalay Centre they had approximately twelve hours' meditation each day. This is a most dangerous procedure for Occidentals not accustomed to meditation. I have known people finish in mental hospitals by doing such practices. The Occidental mind is too energetic and dynamic to withstand lengthy periods such as these; they are suitable only for the more leisurely Orientals. Fifteen minutes' dynamic concentration every day by a well-developed mind, with an altruistic motive, will accomplish unbelievable results over a period of years. Let the Western student dive into the rush of modern life and, whilst in this rush, let him attempt to control his mind, keeping it upon the God within, the soul; and in the morning, before leaving for his work, spend ten or fifteen minutes as suggested above, and he will find this to be a sure path to the higher consciousness. This is "The Modern Meditation Movement": constant consecration and a short, dynamic meditation; not long, protracted periods, though these are certainly suitable and good for Orientals.—Yours,

Blackpool. *Frank Lowe.*

Unitarian Symbol

SIR,—Rumour tells we are to have Unitarian symbol, desirable, necessary; but is committee the apt mother? Would not church thought be better, hopeful that out of earnest brain furrow the creative idea will grow; for, like eagles, symbols are difficult to snare.

Years ago, the wiggle wings with pointed arrow, mounting five brief lines, was—committee minute, artist brainwave, poster, then—a memory, at a cost.

Used by modern business, Motivation Research shows that line, colour, words, association, are all of them tricky yet important matters if one would sway the public mind. Four volumes now analyze hidden persuasion.

Remember, in commerce, a selling symbol sells a like soap everywhere. If Essex Hall committee can fuse London, Lancashire, Boston, Chicago, into one symbol, it does a man-size job: we hope the coffee is good.

To spark church thought, if picture with phrase in felicitous union is the eye-mind appeal, I make two suggestions:

(a) Symbol: Dozen Hands of Prayer: over phrase "The Church for thoughtful people who like simple words".

(b) Symbol: A family unit: over phrase "Unitarian Faith is common sense consecrated".

Trying for local church symbol, I once sought to fuse Truth, Liberty, Religion, into pictogram, but good artists need headachewise for their ink. Should reader artist experiment, I will be happy to print—or refuse: blocks are costly.

Difficult as the matter is, if successful, a symbol can well serve our cause: deliberation cannot fail, for all thought helps in the unseen.—Yours,

Cape Town. *Maynes Rattray.*

Births

Holt—On January 21, to Nancy (née Mowle) and Peter Malcolm Holt, a son (Andrew Peter), a brother for Harriet.—North View, South Heath, Gt. Missenden, Bucks.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 1, 1959

ABERDEEN, Unitarian Church, Skene Street, 11 and 6. Rev. W. B. Tavner
ABERYSTWYTH, New Street, Meeting House, 11. Rev. J. Cohan Davis
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Rev. Arthur W. Vallance
AMMANFORD, Unitarian Church, Kneeshaw Road, 11.15 and 3. Rev. B. Gill
ASHLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 11. Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. McLachlan
BERRY'S GREEN (nr. Sevenoaks), Unitarian Church, 11. Rev. W. Waddington
BILLINGSHURST Free Church, High Street, 11. Rev. Dudley Richards
BIRKENHEAD, Unitarian Church, Brassbrough Road, 6.30. (February 8). Rev. Maurice Jourdain
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30. Mr. A. Benton
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30. ——
BOLTON, Unity Church, Deane Road, 10.30. Mr. T. Sharples. 6.30. Candleman Service
BOLTON, Wallsuey, 3.15, and Hallwell Road, 6.30. Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15. Supply
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. Frank A. Bellock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30. Rev. Wm. Millar
BRIGHOUSE, Unitarian Chapel, 11 and 6.30. Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. Bertles
BRISTOL, Oakfield Road, 11. Rev. A. H. Bertles, 6.30. Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3. Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30. Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30. Rev. Rev. John Cristian, The Church of the Great Compassion, Hunnard Hill, 3. Mr. John Pickering
CHESTERFIELD, Stonehill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30. Rev. John M. Quinn
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Miss Mitchell, 6.30. Miss Wright
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30. Rev. Ernest Shaw
CHICHESTER CHAPEL, Atherton, 10.45 and 6.30. Rev. Kenneth Tayler
COVENTRY, Great Meeting House, Hales Road, 11 and 6.30. Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30. Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30. Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11. Children's Service, 6.30. Rev. J. P. Cobbe
DENTON, Wilton Street Chapel, 11. Children's Chapel, 6.30. Women's League
DERBY, Friar Gate Unitarian Chapel, 6.30. Supply
DEVIZES, Old Meeting House, 10.45. Dr. Bernard Gooding
DONCASTER, Free Christian Church, Hall Gate, 11. Rev. E. A. Davies, 6.30. Dr. F. T. Wood
DUBLIN, Adelaide Street, Unitarian Church, 11. Sunday School, 6.30. Rev. Philip C. Wilkinson
DUDLEY, Stapleton's Gorton, West, 11.30 and 7.30. Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. Norman Kirkham
DUNSTABLE, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. S. P. Whitbourn
DURHAM, Unitarian Church, 53 Coronation Road, 11. Rev. G. D. Fowle
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30. Rev. Dr. Ce Purslow
EXETER, Gough's Chapel, South Street, 6.30. Rev. Dr. F. D. Mayo-Kaster
Gee Cross, Hyde Chapel, 11 and 6.30. Rev. J. Hanby Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11. Supply
GLOSSOP, Primitive Street, 2. Sunday School, 10.45 and 6.30. Rev. W. H. Cordell
GLOUCESTER, Barton Street, 11. Rev. J. M. Quinn
GODALMING, Ward Street Church, 11.15. Rev. R. Nixon Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Rev. G. J. Price
HALIFAX, Westbrigge End, 10.45. Rev. J. D. Towler
Hampstead, Free Christian Church, South Terrace, 11. Rev. Dennison Hutton, 6.30. Mrs Wilson Hutton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6. Supply
HORSHAM, Worthing Road, 11. Rev. J. Manning Hall
HUDDERSFIELD, Fitzwilliam Street, 6. Rev. J. B. Tocher
HULL, Park Street Church (Unitarian), 6.30. Rev. Eustace Pitts
KENDAL, Market Place, Unitarian Chapel, 6.30. Rev. T. W. Worthy
KETTERINGHAM, New Meeting House, 11 and 6.30. Rev. Edgar W. Hill
KIDDERMINSTER, Brinsh Street Chapel, 11 and 6.30. Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. E. Sidwell Pike
LEICESTER, Nedergate, Unitarian Church, 6.30. Mr. C. V. Walton
LEICESTER, The Great Meeting, Free Church Street, 11 and 6.30. Rev. Leonard Mason
LEWES, Westgate Chapel, 11. Rev. Basil Viney
LIVERPOOL, High Street, Unitarian Church, 6.30. Rev. H. W. Kendall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Dr. P. N. Tindall
LIVERPOOL, Brunswick Free Church, 11. Rev. C. A. Pyatt
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. Kay Wilson
LIVERPOOL, Gateacre Chapel, 11 and 6.30. Rev. Stanley E. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30. Miss H. Dixon-Wilkinson
LIVERPOOL, Hope Street, 6.30. Rev. C. A. Pyatt
LIVERPOOL, Ullet Road, 11 and 6.30. Rev. E. P. Sharpe
LONDON, Bell Street, Edgware Road, 6. Rev. Walter M. Lewis
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30. Mr. John Wilson
LONDON, Brixton, Effra Road, 11. Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. Charles Street
LONDON, Forest Gate, Upton Lane, 6.30. Rev. E. G. Gibbs
LONDON, Gordon Street, Bloop Lane, 11. Miss M. E. Gordon, 6.30. Rev. E. C. Thompson
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. Ralph E. Gilmore (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. Donald P. Mott
LONDON, Highgate Hill Unitarian Church, 11. Rev. R. C. Thompson
LONDON, Hinde Street, 11 and 6.30. Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30. Rev. A. V. Pite
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11. Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11. Miss M. Simmons
LONDON, Leytonstone, Lea Bridge Road, Eastern Grove, 6.30. Rev. R. Tayler
LONDON, Mansford Street Church, Bethnal Green, 6.30. Rev. Jesse Harry
LONDON, Mildmay Free Church, Grosvenor Road, 11. Rev. Walter M. Lewis
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30. Rev. F. Hamilton
LONDON, Wandsworth Unitarian Church, East Hill, 11. Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. I. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30. Mrs. E. Savage
LUTHAM ST. ANNES (Ansdell), Channing Road, 11. Student
MACCLESFIELD, King Edward Street, 10.45 and 6.30. Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30. Rev. Dennison Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30. Rev. David C. Dodd
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. Maurice Bowden
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30. Rev. W. Hill Warbrd
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30. Mr. Wm. McMillan
MANCHESTER, Renshaw Street Mission, 6.30. Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield (February 8), 10.45 and 6.30. Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11. Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30. Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30. Supply
MIDDLETON, Old Road Chapel, 3.15. Rev. David C. Dodd
MORETON-HAMPSTEAD, 3, and Newton Abbot, 6.30. Rev. C. G. Toone
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Rev. John Storrs
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6. Rev. John Mather
NORTHAMPTON, Kettering Road Church, 6.30. Mr. K. L. Smith
NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. Harold A. Goss
OLDHAM, Lord Street Chapel, 10.45 and 6.30. Rev. T. E. Nuttall
OSWALDTWISTLE, Unitarian Church, Knight Hill, 10.30 and 6. Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30. Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30. Rev. E. H. Kimbley
POOLE, Unitarian Church, Hill Street, 11. Junior Church, 6.30. Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30. Mr. J. R. Stokoe
PRESTON, Unitarian Chapel, Church Street, 6.30. Student
RAMSGATE, Hardy, The Meeting House, 11. Rev. Francis Tebby
RINGSTON CHAPEL, Nr. Horwich, Lancs., 3. Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6. Rev. F. W. Bass
ROTHERHAM, Church of Our Father, 10.45 and 6.30. Rev. E. Phillips
SALE, Ashgrove Road, 11. Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30. Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30. Rev. E. A. Davies
SHEFFIELD, Fitzwood Old Chapel, 11 and 6.30. Rev. F. Sorrell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30. Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30. Rev. G. Stanley Weston
SHEPTON MALLET, High Street, Unitarian, 11 and 6.30. Supply
SHERBORNE, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Mr. Eric Kay
SOUTHPORT-ON-SEA, Dorothy Road, 6.30. Mr. D. Green
SOUTHPORT, Portland Street Church, 11 and 6.30. Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30. Dr. S. J. Kennett
STOCKTON-ON-TEES, Wellington Street, 6.30. Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11. Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30. Rev. L. Harris Short (also 11, First Sunday in the month)
SWANSEA, Pentyrch Free Christian Meeting House, 11. Supply
SWINTON, Swinton Hall Road, 2.30 and 6.30. Rev. P. B. Oldfield
TAUNTON, Mary St. Chapel, 11. Rev. Wm. Mellar
TEWKESBURY, Old Meeting House, Ashford Road, 6.30. Rev. G. Kenrd
THORNTON, Unitarian Church, 10.45 and 6. Rev. Alec L. Peaker
TIVERTON, Unity Church, Montpelier Road, 11 and 6.30. Rev. Charles Easton
TODMORDEN, Cowper Unitarian Church, 6. Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30. Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WELLINGBY, Memorial Church, Manor Road, 11. Mr. A. R. Patterson, 6.30. Supply
WISBECH, Unitarian Free Church, Stafford Street, 11. Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11. Children's Church, 6.15. Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11. Rev. Maurice Jourdain (also 6.30, first Sunday in the month)
WESTON, Phrenigarne, 2.30. Mr. J. Harold Cobb
WILLINGTON, Bluish Row, 10.45. Rev. A. R. Dennison, Stud., 3. Rev. A. R. Dennison
YORK, St. Saviourgate Chapel, 6.30. Rev. J. S. Porter

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ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. Grace Gibson
MELBOURNE, Unitarian Church, Collins Street, C.2: Unitarian Half-Hour broadcast, 6.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Parsons, 152 Duke Street, Southborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 175 Pitt Street (off College St.) 7.15. Rev. D. W. Beattie, Manse Telephone LX 5107
CHRISTCHURCH, Presbyterian or Assembly, 1 Grote Alley, Melbourne, C.1. Minister: Rev. W. Berriman. Meetings as advertised
SHIRLEY CONGREGATIONAL CHURCH, Angus Road, Stafford (Vic.). 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Berriman

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11. Rev. Austin Cockburn
TORONTO, First Unitarian Church, 175 S. Clair Avenue West, 11. Rev. W. P. Jewett
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11. Rev. A. F. Hewitt

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7. Mr. M. J. White
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Alfred Eric Allen

It was with profound regret that members of Stand Unitarian Chapel and School learned of the death on January 13, after a prolonged illness, of their Subscription Secretary, Mr. A. E. Allen, at the age of 59.

Elected Chapel Treasurer in 1952, he became Subscription Secretary to the Society in 1957, applying to both tasks a characteristic meticulous care and devotion. He continued his exacting task right up to the last few weeks, despite rapidly failing health. His devotion to Stand was at root spiritual, and he rarely missed morning or evening service.

For some years he represented the congregation on the Bury Group of Unitarian Churches, becoming President in 1957. This office he accepted with great diffidence, disliking the limelight, and not finding public speaking at all easy. Because of an inner shyness, he often had to force himself to speak, even on committees; and his forced manner was often misunderstood by those who did not know him.

Now he is gone, Stand members find that they did know him far better, honour him far more, and like him far more deeply than they had consciously realised. A loyal, steadfast, devout and noble heart, he is mourned by the whole fellowship at Stand, many of whom attended the service in the Chapel prior to cremation at Bolton on January 16. S.H.R.

Miss Edith Grundy

Miss Edith Grundy, of the Twist Lane Unitarian Church, Leigh, died at the age of 80 years on Saturday, December 6, just a few months after her sister, Beatrice Grundy, died in April, at the age of 76. Through the many changes in good and bad times these two sisters loyally gave of their strength to help maintain their church and secure its future. Their activity goes back many decades. Their father and grandfather were stalwart Unitarians. Their father was the late Mr. Arnold Grundy, who was treasurer for this congregation for thirty-four years. Their brother, Mr. G. Vincent Grundy, J.P., has been for twenty-five years chairman of the Twist Lane Church, and a sister, Mrs. Edwin Darlington, is a faithful member of our Cambridge Church. Miss Edith Grundy was for many years a member of the Women's League and a teacher in the Sunday School. But the years came and went far too quickly and she had to give up many of her duties, but she gave up none of her undeviating loyalty to the church. She never sought the limelight, but she was a great worker behind the scenes. A woman of modest and amiable spirit, she served her church and fulfilled all the obligations life brought her with a quiet devotion which claimed from us all a deep respect. E.W.D.

Printed by Wiltshire and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Inquirer Office, 14 Gordon Square, W.C.1.—Wednesday (Wholesale) Joint Distributors, Thursday, Saturday, January 31, 1959